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N E W S
F R O M
Old Gravel-lane:

Or, a True and Perfect

R E L A T I O N

O F A

W O M A N

That is Tormented with the

DEVIL.

With the manner of his first Enttring into
her; and the sad deplorable Condition she
hath been in ever since the 21 of *March* last past.

Likewise a True Account of what passed
between the Spirit, and severall Learned
Divines which came to see her.

London: Printed in the Year 1675.

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Old Gravel-Lane:

W O M A N



With the manner of his life, turning into
her; and the last dreadful Condition she
hath been in ever since the death of her husband.
Likewise a True Account of what passed
between the Spirit, and several Learned
Divines which came to the last.

London: Printed in the Year 1675.



NEWS FROM Old Gravel-lane

THat there may be such things in the World as *Demoniacks*, is a Tradition of no such modern account, that the truth of it should be suspected: it was freely received, and as firmly believed by those less incredulous times, when Reason and Examples had a more prevalent Authority and perswasive influence upon the beliefs of men than now they have. Instances thereof indeed in former times were more frequent, especially at that time when our Blessed Saviour making his abode here, suffered the powers of Darkeness to invade the bodies of Men with a personal residence, thereby

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to make the Glory of his Divine power the more conspicuous, in defeating the Devil of his acquired possessions, and ungarrisoning him of the strong Holds he had taken. And though since that fatal overthrow of the Devil's Forces by the Worlds Redeemer, instances of this nature have not been so frequent as then they were; yet the Notion thereof is not yet so antiquated, but that frequent Examples have of late years occurred, to convince the *Sadduces* of our times, that there are other Spirits than those of an Humane Nature, whose vigorous and strange actings in the Subjects they inform, do sufficiently evince the reality of their Existences.

Amongst other presidents (of latter times) of this nature, none could be more signally remarkable than that of a Woman now living in *Old Gravel-lane* near *Ratliff*, who is at this time, and hath ever since the 21 of *March* last been possessed with the Devil, and the deplorable Subject of his insulting Tyranny.

The Original of this her calamitous condition appears (by the most credible Reports of her Friends and Neighbours) to be this.

She being by Profession an *Antipædobaptist*, and a Follower of that Party, having upon the 21 of *March* been at one of their Meetings, and come home to her own Dwelling, she sits down by her Husband, with an intention to repeat the Notes which she had taken at the Sermon. But this she had no sooner done, but their Ears were surprized with inarticulate Notes or Noises of another nature, seeming to be the piling Mewes or Shreamings of three young Kitlings (although no such

such Creatures either in sight or knowledge were then present. And scarce were they freed from the Astonishment of this Surprising Accident, but they were surprized with another of a more fatal consequence; the Woman herself being taken with a sudden Blindness, that she was not able to discern any thing before her. And immediately upon this, the Infernal Inmate (by the most demonstrable tokens of an unusual and Enthusiastick Fury) took Possession of her.

The strange and unusual Gestures, and involuntary Motions both of her Tongue and other Members, gave too apparent evidence of her being Demoniacally possessed, and rendered her a deplorable Object to the Eyes of all that saw her.

The Curiosity of some, and the Charity of others, drew several Persons, Ministers and others, to Visit her; and in their Visits, some would venture to parley with the Spirit that spake in her, (for now the Organs of her Speech were supposed to be wholly directed at the pleasure of her Usurping Inmate, who made use of them, as of the Utensils of his New Dwelling.) Some were directed, by the Ministers then present, one day to demand of the Spirit who it was that sent him thither. And the Answer was returned, that it was a Woman below; and named her Name. It was next demanded for what Cause he was sent. The Reply was, For persuading her Husband to be Baptized. Being again asked how long he should stay there, he Replied, As long as he could. And in this 'tis probable that the Devil himself (if it were he) spake no more than the truth.

Worship At

At supper-time the same day, she was desired by her Husband and Friends to Eat with them; but she obstinately refused it, against all importunities.

The next day remaining in the same condition, she would willingly have Eaten, but her churlish Guest (whose unclemented Nature was unacquainted with the necessitous cravings of an empty Stomack) would not then permit her, saying *she should not eat; and that if she did, he would choke her.*

And to make good his Threatning, no sooner she attempted to eat, but the Vessels of her throat were stopped, so that she could not swallow the Morsels she had taken.

The next day, the Relator of these Passages with some Divines being present with her, the Spirit spake to one of the Ministers, and told him, *He had not come there then, if he had not left his Handkerchief there before.*

And then he began again to menace the Afflicted Patient, threatning that *he would throw her into the water, and so destroy her.*

To another Reverend Divine there present, the Spirit said, that *he made him sick, for he could both Fast and Pray.*

The Devil of old knows the force of such Artillery to dispossess him of his Usurped Garisons.

To another he said, that *his Prayers were not effectual, for only in his Pulpit.*

Many such Passages hapned in the Parties had with this incorporated *Demon*; to recount the particulars whereof, would be more tedious than satisfactory. This is the Condition at present of this desolate Woman.

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The Relation thereof, as it may gratifie your Curiosity, so it is hoped may also stir your Charity, to exert the Assistances of your Prayers in the behalf of so deplorable a Subject.

By what I have said, (the truth of which by small inquiry may be sufficiently evinced) the folly and unreasonableness of the *Sadducees* of these times may be amply discovered; that to gratifie the mistakes of their own abused Intellect, would take away the very Existences of those Creatures that are superiour unto us (however miserable by their apostacie from God) and therefore their nature and manner of their Existence so unaccountable to us.

Where the mindes of men are so depressed by the Defacements and Fumes of their grosser Sensualities, it is no strange thing if their abused Intellects be at such losses in the discoveries of an intellectual World, as capable of apprehending nothing but what their Senses will object to them.

However, in this and suchlike instances the grossest Sensualist may have an opportunity of redeeming the liberty of their Understandings, when they perceive it demonstrated to their very Senses, how an Invisible Spirit can discover it self by its operations, in actuating the Organs and Senses of that Fleshly dwelling into which it is immed.

Philosophers hold that the minde of man is *Intellectus Patiens*, susceptible of those Impulses and Impressions that are objected to it by other Spirits of Incorporeal Substances, who are therefore called *Intellectus Agentes*, as actuating the former. And by Evil Spirits this way of operation appears, by those
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secret Injections and Suggeritions wherein the minds
of men are continually sollicitous to what is sinful.
And thus these Invisible Agents, are said to work in
the hearts of the disobedient: their Misery is, that
they are no more sensible of his operations, and so
ignorant of his Wiles.

I wish that such Instances as these wherein the power
of that our Invisible Enemy is more sensibly dis-
covered, may influence all that know it, both to be-
lieve the truth of the Existence, and to beware of the
more dangerous attacks of his working in the No-
bler and Immortal parts of them.

Where the minds of men are so debell by
the Deceptions and Enamors of their grosser Sen-
sibilities, is no strange thing that they should be in-
capable of apprehending anything but what
their Senses will object to them.

However, in this and in like instances the gross self
Sensuality may have an opportunity of retaining the
liberty of their Understandings, when they perceive
it demonstrated to their very Senses how an invisible
Spirit can discover itself by its operations, in actu-
ating the Organisms of that fleshly dwel-
ling into which it is introduced.

Philosophers hold that the minds of man is twofold
and that the lower part of those faculties and im-
pressions that are objected to it by other spirits of In-
corporeal Substances, who are therefore called Witches
and by E-
vil Spirits this way of operation appears, by those
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